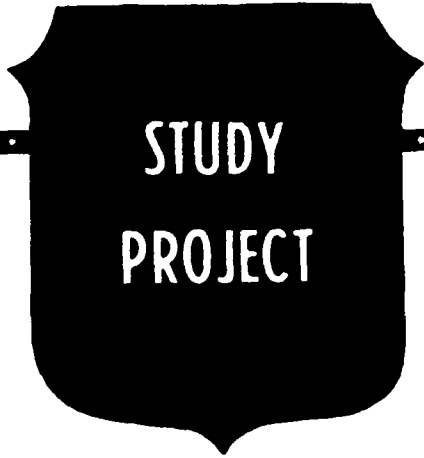


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THE SYNERGISTIC EFFECT OF ENHANCED UNIT MINISTRY TEAM -
HELPING AGENT COORDINATION AND COOPERATION

BY

CHAPLAIN (COLONEL) HENRY E. WAKE

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The use of the pronoun "he" throughout this paper is intended to refer to all soldiers regardless of sex.

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THE SYNERGISTIC EFFECT OF
ENHANCED UNIT MINISTRY TEAM -
HELPING AGENT COORDINATION AND COOPERATION

AN INDIVIDUAL STUDY PROJECT

by

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U.S. Army War College
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ABSTRACT

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This study proposes that Unit Ministry Teams adopt an aggressive, pro-active involvement with other helping agents. The Unit Ministry Team (UMT) is composed of a Chaplain and Chaplain Assistant. Helping agents are the professionals who direct Army Community Service, Family Advocacy, Health Promotion, etc. UMTs who combine efforts with helping agents multiply their ability to serve the Army Family. Regulations governing Chaplain pastoral care are reviewed. The helping agency's governing regulations are carefully studied to determine UMT involvement. The Chaplaincy's work with Army families is misunderstood by soldiers and leaders. This paper instructs leaders and chaplains about full pastoral care to the total Army Family.

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THE SYNERGISTIC EFFECT OF ENHANCED UNIT MINISTRY TEAM -
HELPING AGENT COORDINATION AND COOPERATION

CHAPTER I

MINISTRY AND MISSION

The Army Chaplaincy is under attack. Unlike the very visible attacks of newspaper headlines and court cases in years past, the current attack is far more insidious and far more deadly. The number of chaplains and chaplain assistants is being reduced by the reduction of TDA spaces. Manpower experts have decided that these spaces are unnecessary. The work of chaplains and chaplain assistants - Unit Ministry Teams (UMTs) - are largely invisible to the vast majority of leaders, soldiers, and family members. UMTs labor with little fanfare, often dealing with individuals in confidence. Their work touches on changing human intentions, hopes, and directions. Some situations are not resolved for years. The Army, on the other hand, deals best in things verifiable, in gallons or manhours. Statistical data drives funding, manning, and basic worth. This data is not available to measure the value of a UMT. It is true that some things can be counted, such as Sunday morning worship service attendance or the number of couples seeking marital counseling. Such statistics do not give a clear picture of good ministry. They are hard areas to evaluate and very subjective. The very act of gathering statistics goes against the idea of the chaplain as pastor and friend.

This paper will concentrate on ways UMTs can continue to provide full pastoral care for Army families during this period of budget and personnel reductions. Special attention will be

paid to the regulations governing helping agents. The paper will conclude with the idea that UMTs must be aggressively, visibly involved with the Army family and helping agents. That by so doing UMTs will gain much needed visibility to leaders, soldiers and family members.

My Army chaplaincy career covers almost nineteen years. During that time I've had the opportunity to view UMTs from within and without. Most of that time was spent in TOE units to include a tour in Vietnam with the 101st Airborne Division. As an Air Defense Artillery Brigade chaplain I supervised other UMTs. As the Division Chaplain for the First Infantry Division I supervised the supervisors of UMTs. At all points in my career I have worked closely with Installation Chaplains, appreciating their difficult ministry. I spent countless hours listening to the hopes, aspirations and fears of chaplains and chaplain assistants. I spent other hours learning from chaplains and chaplain assistants who have covered the ground before me. Thus many of my observations in this paper are first hand. These observations coupled with interviews and research form the basis for my ideas. Most are not new, but I have never seen them set down in this fashion. My target audiences are UMTs at any level, and the leaders who command them.

Congress established an Army for the purpose of preserving the peace and security and providing for the defense of the United States. In addition:

It has specifically authorized that as part of this establishment there be Chaplains in

the Army,' who shall include the Chief of Chaplains, and commissioned and other officers of the Army appointed as chaplains.1

Congress went on to define the status of the professional in the military:

If the duties to which an officer is assigned involve professional work that is the same as or is similar to that usually performed in civil life by a member of a learned profession, such as engineering, law, medicine, or theology, the officer must have the qualifications, by education, training, or experience, equal to or similar to those usually required of members of that profession, unless the exigencies of the situation prevent.2

Chaplains are personal staff officers of the commander. They are expected to be well educated clergy persons. Often they will have more formal education than anyone else on the staff. Hopefully their education and training will give them self confidence and maturity. Luckily they are not alone. AR 165-1, (Chaplain Activities in the United States Army) closely links chaplains with chaplain assistants. Together they compose the Unit Ministry Team (UMT). Chaplain assistants have proven themselves in battle and in the everyday concerns of military ministry. This paper will stress the role of the chaplain because it is the chaplain who sets the tone and direction of the Unit Ministry Team. Chaplain assistants have a history of being willing and able to shoulder any responsibility. If there is a word of discontent, it is because chaplains have not often enough sought the insight and full cooperation of chaplain assistants in the ministry of the team.

Ideally, the chaplain directs the efforts of the UMT and sets priorities. He provides leadership in line with AR 165-1, and Field Manual 16-5 (The Chaplain and Chaplain Assistant in Combat Operations). Chaplains understand FM 16-5. This field manual sets forth the doctrine of the Air Land Battle and the concept of Forward Thrust. The mission of the UMT is to nurture the living, care for casualties, and honor the dead. This is inculcated in the Army's basic operational concept of securing or retaining the initiative and exercising it aggressively to defeat the enemy. Victory will be achieved by throwing the enemy off balance with powerful initial blows from unexpected directions and then following up to prevent the enemy's recovery. The Army doctrine of Forward Thrust pushes religious support forward to the smallest, most advanced elements on the battlefield. Chaplains and chaplain assistants are assigned down to battalion and equivalent level units. Each UMT moves continuously among the forward elements while ministering to soldiers before, during and after contact with the enemy. This field manual stresses that effective ministry to the emotional and spiritual needs of soldiers on the battlefield requires the chaplain be a trusted member of the unit who shares the rigors of battle.

The manual quotes George C. Marshall, General of the Army, "The soldier's heart, the

soldier's spirit, the soldier's soul, are everything. Unless the soldier's soul sustains him he cannot be relied on and will fail himself and his commander and his country in the end."3

Chaplains understand and enthusiastically support Air Land Battle doctrine and the idea of Forward Thrust. Their support is so enthusiastic they often neglect their mandate to minister to the whole person in and out of the work place. In our enthusiasm for meeting the needs of soldiers, have we as Chaplains neglected to accomplish all aspects of our mission?

CHAPTER II

THE CHAPLAIN AS PASTOR TO THE ARMY FAMILY

Some chaplains proudly consider themselves to be "field troops." They enjoy the "real army", an environment of maneuver, action, and movement. When not in the field they are out and about, visiting work areas, motor pools and offices. These chaplains have perfected ministry on the march, in the motor pool, the woods or inside the tactical operations center. Commanders and soldiers alike respect them. Unfortunately, these chaplains have often not followed through with the spirit of their governing regulation, AR 165-1. This regulation states:

"The chaplain provides for the nurture and practice of religious ministry, pastoral care, and the moral and ethical well-being of the military community."⁴

It is true that the "field chaplain" is caring for soldiers. In a sense, the chaplain is covering the ground marked out by the regulation. In truth, soldiers are often being short changed. They do not receive a full range of pastoral care. Chaplains are required to develop a pastoral relationship with members of the command. The regulation defines Pastoral care, in part, as:

1. conducting programs for the moral, spiritual, and social development of soldiers and their families.

2. Being available to all members of the command.⁵

Up to this point most chaplains would insist they carry out this ministry fully. They do so while concentrating on the field and unit work place experience. Such a chaplain could cover a Sunday school commitment and teach an occasional NCO development class without dedicating too much time to these "rear area" or garrison duties. These same chaplains would point out they were available to members of the command as they toiled in the cold, wet, field environment or the motor pool. When we closely examine "field ministry" in light of other chaplain responsibilities there are difficulties. I am not dealing now with the UMT section training in the field or taking care of UMT maintenance. The UMT conducts training with all the rest of the command. They practice moving and communicating. Their lives may well depend on how well they know their equipment. The basic soldier skills of the UMT must be kept current and proficient. No one is suggesting the UMT does not need to spend time in the field.

Field duty consists of periods of routine tasks punctuated by moments of intense activity. Soldiers are often unavailable for conversation. Getting even small groups together for field worship is nearly impossible. Therefore, the chaplain must develop the ability to maximize the field opportunity. Exercises must be approached with careful planning in mind. In cooperation with the command, the UMT should design a plan that allows a return to garrison when the training opportunity is maximized. The shrinking training dollar has curtailed many longer training

exercises. Pared down units and sections trade field days to allow maximum training opportunities for the greatest number of soldiers. The chaplain must alter his way of doing business accordingly. It is easy to concentrate on field exercises and how much time they take the chaplain away from garrison. The unit also keeps the chaplain occupied in other ways. Conversations in the motor pool, visiting offices and barracks all take time. This may be time well spent but the chaplain must constantly question the moment. Could effectiveness be increased? Is time being spent wisely?

The reason for concern lies in the remainder of the regulation's direction for pastoral care. A careful reading will leave the chaplain with a better understanding of how full a plate he really has. The chaplain's mandate includes:

3. assisting in resolving family difficulties.

4. participating in family advocacy, health promotion and exceptional family member programs.

5. assisting in drug and alcohol treatment and rehabilitation programs.⁶

This aspect of pastoral care is not being done to the degree necessary. In days past there were TDA resources dedicated to this mission. Every post had several UMTs who managed the rear or garrison area. The troubled soldier is invariably removed from the field or the work place and returned to garrison. Here the soldier and his family are under the wing of the post agencies. There were chaplains who covered particular chapels

and others who worked the hospital or did administration at the post level. All were available to pick up the pieces and do crisis ministry. This comfortable buffer zone of UMTs has led to a dangerous attitude for leaders and even chaplains. Because things always seem to get covered, it is difficult for them to decide who is responsible for the full family care in the regulation.

Thus far we have looked at the chaplain as the pastor to the Army family, now we will consider leadership's role.

CHAPTER III

THE ARMY FAMILY AND ARMY LEADERSHIP

The number of married soldiers has increased dramatically in recent years. Much rhetoric is devoted to concern for the Army Family. "The Army takes care of it's own" is a time honored dictum. Yet, in truth, commanders need to be educated about family care. At one level leaders understand the whole person concept. The idea is not new. The civilian work force learned the lesson many years ago.

Studies were conducted by Elton Mayo in the Western Electric plant at Hawthorne (fully reported in F. J. Roethlisberger and William J. Dickson, Management and the Worker, Harvard University Press, 1939). These showed decisively that the efficiency of a group of employees varies just as much because of nonlogical, psychological and sociological forces as it does from rational and economic ones. In short, they discovered an organization is a society of societies. This discovery exposed many previous management misconceptions and gave rise to a movement which was called variously the "human relations", "neo-classical", or "industrial humanism" school, in which it was held that management must take into account the multitude of private and social concerns of it's personnel. The result was a thorough rethinking of the organization from the human standpoint.⁷

Army leadership at the highest levels also learned the lesson. Acting on the Commander In Chief's concern for the family, the Department of Defense issued a directive stating:

DoD personnel and their families are the most valuable resource in support of the national defense. DoD families serve as a force multiplier, contributing to the readiness and

retention of quality personnel. . . . That goal may be best achieved by working in partnership with DoD personnel and their families, recognizing their role in the readiness of the Total Force. The support they receive and the success of the global mission is directly related. . . . The Military Department must train and develop leaders and supervisors who are sensitive to the pivotal role families play in readiness and retention. These leaders must be supported by responsive family programs that are properly staffed, funded, and evaluated.8

The chaplain as a personal staff officer of the commander has the privilege and responsibility to educate leaders at every level about soldier morale. Morale for the married soldier is synonymous with family well being. Chaplains can sell the need to take all the time necessary to care for the soldier and his family as one entity.

If you have worked very hard and have been very lucky and Providence has smiled on you, there is going to be a trace left long after you are gone. For this one needs a base, and you don't get it by leading a demonstration. You get it by establishing yourself as an authority, not among like-minded people but among people who take you seriously, or people who trust you. People may fundamentally disagree with you, yet they respect you. And if you don't have this you are not going to make an impact. 9

Unfortunately, many chaplains are not selling their commanders on the whole person principle. They have decided to build a base on the more visible and convenient ground of "soldier" activities in the field or work area. By so doing they have eliminated emphasis and outreach to the Army family.

CHAPTER IV

BARRIERS BETWEEN THE CHAPLAIN AND THE ARMY FAMILY

Today, leaders do not see the chaplain as intimately involved in a pastoral ministry to family members. Unit commanders fight to the death to keep a chaplain. These same leaders placed in higher levels of responsibility vote with their feet. Installation level chaplain programs are under funded. Many TDA spaces are eliminated. Helping agents, other than the UMT, are seen as concerned for families. The chaplain is responsible for this state of affairs. He does not make Army leadership understand how much they do every day for the family. Uninformed leaders then move on to make decisions based on incomplete data.

There is another side to the issue of pastoral care for the Army Family. Many chaplains do not feel it is their responsibility to deal with soldiers concerning problems that do not have a religious basis or emphasis. These chaplains feel even less responsibility for family members. It will be helpful to examine some reasons given by chaplains for their attitudes.

1. Social Work - some chaplains will candidly admit they did not come into the Army to do social work. They equate much family care and even some crisis intervention to a purely social realm. At times they find it difficult to even find sympathy for counselees. They may view the person's present condition to be

the result of self-centeredness and immaturity. Counseling these individuals is not their idea of pastoral care. Such effort takes precious time away from spiritual counseling.

2. Let the Family Life Chaplain do it - The chaplain admits the importance of pastoral care but feels there are others to do the work. The idea of cooperative referral is foreign to these chaplains. They may understand that Family Life Chaplains could be a disappearing breed, but they see no need to become more proficient in pastoral care. Working alongside the Family Life Chaplain as a case progresses is not appealing.

3. Disinterested commanders - There is a fear that an unsympathetic commander will look with disfavor upon ministry that is not immediately visible. Time spent in the office or in homes; hours with helping agents discussing troubled soldiers can be difficult to explain. Working with family members is even harder. Chaplains are uncomfortable in confrontational situations. Many are unsure of their standing. These chaplains cannot or will not approach leadership with a full accounting of what they are seeing and doing.

4. The day is too short - Giving full pastoral care to the Army Family is time consuming. When the word gets out that the chaplain really cares more counseling is sure to follow. If a chaplain needs to make sure he is in the eye of the command the days will get very long. It is impossible to counsel and still spend long periods in the field and in work areas.

How then can we overcome these concerns and help all chaplains to recognize the full scope of their duties?

CHAPTER V

BREAKING DOWN BARRIERS TO THE ARMY FAMILY

Let's assume a chaplain is challenged to read the mandate for pastoral care found in the regulation. Let's also assume that he has decided that it really does make sense to minister to the whole person and all that person holds dear. The chaplain then goes on to struggle through the barriers listed above and others not listed. He seeks the advice of the chaplain assistant, leaders, and other UMTs. Once the chaplain is comfortable with the idea of full pastoral care, then new challenges will arise. First, they will need to change their present way of doing business. This is not an easy move. For most the familiar is comfortable and profitable.

I have a friend, a surgeon, who has developed a new instrument for tying sutures in a small wound. But surgeons are reluctant to use this new instrument because they spent twenty years learning to tie those sutures themselves. Now comes this little so-and-so who says, "Throw that skill away. All you have to do is use this little skuttle-like instrument." Eventually they are all going to use it., but none of the older ones are going to thank him for it now. Everywhere there is tremendous resistance to giving up old familiar ways.¹⁰

Fortunately the chaplain can find others who are already practicing full pastoral care and doing it with flare. These are UMTs who are ready to try the new and head in unfamiliar directions. They have convinced their commands that a soldier happy at home will be far more able to do any mission. Men and

women who feel secure in relationships and have a reasonable hope for the future are more willing to suffer hardship to serve their country. The wise chaplain has convinced his command that helping families grow stronger is a command responsibility and the chaplain is the staff officer to trust with the task. These are the chaplains who regularly return to the rear during even the most important and involved field exercises. Priority on vehicles or aircraft to speed their travel is often arranged. They return to the garrison to deal with family members. They use varied methods including special worship services, Bible studies or seasonal programs. Some establish and publicize counseling hours when they will be available on a walk in basis. Others conduct awareness sessions when, with other helping agents, they work on problems that arise for family members when soldiers are away. Sessions devoted to "Rumor Control" have proved invaluable. Positive effects will come from any effort made for the benefit of family members. These positive effects may be hard for the command to discern immediately. It would be wonderful if some dramatic turnaround could occur convincing every one of the worth of the time and energy spent, but this is rarely the case. Instead leaders must depend upon and trust the judgement of their staff officer who covers such matters. Ordinarily leaders want to cover every contingency possible. They understand and appreciate the negative effect on morale as things go wrong in the community. When the chaplain is sold on full pastoral care these men and women do not take too much convincing.

CHAPTER VI

BARRIERS TO THE HELPING AGENTS

Any UMT could quickly become buried in well doing. The numbers of hurting soldiers and family members are enormous. Rumors about reductions in force abound. Uncertainty concerning future assignments and promotions are rampant. These factors will combine to cause even more stress on fragile relationships. The UMT can neither do it alone nor can it abandon hope. It must instead seek the help of other professionals. The first and most obvious support should come from colleagues among chaplains and chaplain assistants. Chaplain assistants have little difficulty working together but for chaplains it can prove to be a little more troublesome. Chaplain (COL) Clarence L. Reaser helps define collegiality.

In the early 1970s, the Army Chaplaincy defined the word to suggest that persons at various levels within the Chaplaincy structure would collaborate to provide the best ministry possible, thereby placing less emphasis than formerly on the perquisites and significance of rank. Leadership thus became a function of facilitation rather than of the sort of control formerly exercised in an autocratic mode in consonance with the authoritarianism of the military system in general".¹¹

The success of collegiality varies from place to place. Often it begins with a battalion chaplain sharing concerns with the brigade chaplain and so forth. Confidences kept encourage more and deeper sharing. Other chaplains are comfortable working with the family life chaplains. These men and women are uniquely

equipped to help soldiers and chaplains alike. A healthy, outgoing, respected family life chaplain is invaluable. I have not forgotten the chaplain assistant but his contribution at this point may be limited. Some matters the chaplain needs help with are very sensitive. These matters can only be shared with another professional. Yet, the chaplain assistant is rarely totally in the dark. It is not difficult for him/her to sense the chaplain's concern. By being sensitive and available they can add another level of support for the chaplain.

UMTs must vigorously seek ways to do more with less. Advice can be sought from fellow chaplains. Some referrals can be made to the family life chaplain. Very soon the chaplain will be faced with counseling situations that are not spiritually oriented; cases which should be referred to other experts. But the soldier or family member came to the chaplain first. The soldier may have met the chaplain or chaplain assistant in the field or work place. A leader may have sent him/her. They may have heard about the chaplain through friends. Whatever the reason they are in the chaplain's office. This is the moment when all care becomes spiritual care. What the chaplain does next may affect those involved for years to come. The chaplain knows he cannot go it alone. The logical move at this point would be to refer the counselee to a helping agent. Doing this and the reception the counselee receives will depend on the chaplain's relationship with the helping agent. This leads us to a problem. Many chaplains have not established a relationship

with helping agents other than other UNTs. Some refuse to refer counselees preferring instead to let the unit manage the situation. What brings these chaplains to such a state? I could suggest some possible explanations.

1. Professional rivalry - A Chaplain's educational background and professional standing is as good as or better than some of the helping agent professionals. Some chaplains are very defensive about their backgrounds. Proffered advice or help is seen by the chaplain as an indictment of his abilities.

2. Spirituality - The very real concern that these agencies represent the "world." There is a suspicion the workers are non-religious or amoral and their counsel may go contrary to spiritual truth as perceived by the chaplain.

3. Defeat - Sending soldiers or family members to helping agents is an admission of defeat by the chaplain. His advice or guidance was not enough. Others had to finish the job and ultimately were of more value to the counselee.

4. Trouble - Maintaining contact with the various helping agents is time consuming. Staffs and procedures change. The chaplain is constantly reintroducing himself into the situation.

So how can we bring the UNTs and helping agents together?

CHAPTER VII

BREAKING DOWN BARRIERS TO THE HELPING AGENTS

Each helping agent must be approached differently because each offers the UMT a distinct service. By carefully examining each agent the chaplain can plan a strategy with his assistant. Together they can decide how much time and energy must be spent by the team to make and keep contact. They can figure out if this expenditure is worth the effort in terms of enhanced pastoral ministry. I will list several helping agents. The priority is unimportant and the list is not exhaustive. Once a team gets the idea I am sure there will be other agents they may list.

On December 2, 1987 President Reagan signed Executive Order 12606 entitled "The Family." This order gives, among other things, the "Family Policy Making Criteria." The Army Community Service Program and the Army Family Advocacy Program are empowered by this order to help Army families. UMTs at every level have directly benefited. These agencies have helped countless men, women and children. These were folks the chaplain and chaplain assistant did not have to counsel. If they did see them it was for reasons more in line with the purpose of the UMT.

Army Community Service

This organization is so prevalent in the military community,

yet it goes unnoticed by many chaplains. A careful reading of AR 608-1, "Army Community Service Program", is very revealing. The mandate for ACS reads very much like a charter chapel outreach. ACS officials are tasked to care for soldiers and their families. They have clear guidelines to perform the task. Department of Defense Directive 5030.56 allows the creation of an Army Community Service. AR 608-1, (Army Community Service Program) lays out the guidelines. They are under revision at this time. Changes will include several questions to be asked about the effectiveness of actions contemplated by ACS staff.

1. Does the action strengthen or erode the stability of the family and, particularly, the marital commitment?

2. Does the action strengthen or erode the authority and rights of parents in the education, nurture, and supervision of their children?

3. What message, intended or otherwise, does the program send to the public concerning the status of the family?

4. What message does the program send to young people concerning the relationship between their behavior, their personal responsibility, and the norms of our society?

Also the regulation requires that ACS family research and program evaluation be directed toward an increased understanding of:

- (1) The relationship between family factors and readiness and retention.

- (2) Factors that make a family support system effective and efficient from a command perspective as well as for individuals being served.

- (3) The effect of the mobile military lifestyle on soldiers and their families.

(4) Soldiers and families, i.e., their strengths, needs, and demographic characteristics.

(5) The impact of mobilization on family support systems and it's effect on soldiers and their families.¹²

The UMT should be an excited supporter of ACS as it attempts to strengthen the military family. What if a chaplain disagrees with what ACS feels is a strengthening effort? Perhaps the chaplain sees a program or outreach as disruptive, unproductive or even potentially immoral. That chaplain has the right; in fact, the duty to help ACS reconsider. The ACS charter calls for a Human Relations Council that will act as a steering group for ACS programs. This group will identify needs and suggest outreaches for the ACS staff to work on. The chaplain is a key player in this effort. Input is expected. The regulation sets a professional standard for ACS operation. ACS programs developed using the standard will be based on installation-specific needs and mission requirements. The chaplain can suggest and encourage programs that directly benefit his particular command needs.

This is a tremendous opportunity for the chaplain in cooperation with the chaplain assistant to harness the efforts of a respected organization to aid soldiers and family members. By getting in on the ground floor the UMT becomes an advocate instead of an adversary. They understand the direction ACS is taking in various ventures and they can lend support. At the very least they develop valuable contacts and put faces with names. When they refer a soldier or family member they can

expect accurate feedback. The work load of the UMT will be reduced and individuals in need get quicker, more compassionate and better directed help in solving their problems. The ACS staff, in turn, know the UMT. Their respect and confidence in the UMT will be shared with other leaders. These good words and UMT visibility will eventually be noticed at the highest levels of the command.

The Army Family Advocacy Program

This program follows the same guidelines as ACS. AR 608-18, "The Army Family Advocacy Program" (FAP), governs the program. Its mission is to provide a safe and secure environment for DoD personnel and their families. The emphasis on child and spouse abuse is of great concern to all UMTs. At the highest level a representative from the Office of the Chief of Chaplains meets in a multidisciplinary committee to decide direction for the FAP. Usually, at the post level, this program is over watched by the Post Chaplain through the Family Life Chaplain. The Family Life Chaplain sets on the various committees that decide local implementation of the FAP program. The Family Life Chaplain in turn looks to UMTs at every level for support and direction. These extremely volatile and painful counseling situations sap the strength of all involved. Help and understanding are imperative if the program is to change lives. UMTs are duty bound to understand the methods used by the FAP.

They need to be aware of how the program effects referred soldiers and family members. Armed with such understanding they can make confident use of the FAP and be assured pastoral ministry gets done.

The Army Morale, Welfare and Recreation Activities

AR 215-2, "The Management and Operation of Army Morale, Welfare, and Recreation Programs and Nonappropriated Fund Instrumentalities", sets the standards for Morale, Welfare, and Recreation (MWR). As we have already seen the regulations for helping agencies make interesting reading. Most important, MWR exists to help commanders in maintaining morale, esprit de corps, health, and mental and physical fitness of their soldiers. To make this happen they provide a variety of programs and activities. These activities divert the soldier's focus from the rigors and stress of the military environment. Included in these efforts are library services, recreation, physical activities, and entertainment. Improved quality of life is the goal. "Family fitness will enhance the quality of family life and improve the fitness of the total Army family, through physical, mental and spiritual enrichment."¹³

Of most interest to the UMT is a growing area of MWR, the Family Fitness Program. This program includes several different activities designed to ease behavioral and environmental alterations to improve or protect health. According to the

regulation this includes spiritual activities. The idea is to produce a unified, comprehensive program by involving the entire Army community. Not the least of the players will be the UMT. Again, the aggressive UMT can help the planners target activities which will dovetail with Unit interests and schedules. Increased mental fitness and, in the best cases, increased spiritual fitness will be the result.

Army Health Promotion

There are several activities covered by AR 600-63, (Army Health Promotion). Most are of general interest to the UMT because they encourage soldier and family well being. Chaplains are involved in health promotion beginning with the Chief of Chaplains and continuing to local level chaplains. Membership on community Health Promotion Councils includes chaplains. They are resource persons and subject matter experts. The regulation addresses Stress Management, Suicide Prevention and Spiritual Fitness. Stress Management is particularly appropriate for UMT involvement.

. . . Stress management includes all assistance provided to cope with demands, real or perceived, from the environment, and from within the individual.

b. Health care providers and UMT personnel assist commanders in the development and implementation of a comprehensive stress prevention effort to increase the ability of individual soldiers and Army civilians to positively deal with stress.¹⁴

Chaplains should have little difficulty convincing their commanders of the importance of UMT efforts in this area. Again the UMT can call the shots. Programs, seminars, retreats and many other outreaches can be developed to relieve stress. The Army family can be totally involved and, while good mental health is the focus, it would not be hard to inculcate spiritual values simultaneously.

Spiritual Fitness is strongly emphasized in this regulation. Army leaders are urged to:

. . .develop an awareness of the lifestyles, cultural backgrounds, stages of development, possible relationships to religious beliefs, and needs of soldiers, Army civilians, and family members. HPCs ÅHealth Promotion CouncilÜ will recommend, coordinate, and ensure the integration of spiritual fitness programs for units, soldiers, family members, and Army civilians in their area of responsibility.¹⁵

We could not hope for clearer guidance. Our commanders need our help in this vital area of their responsibility. The health care professionals cannot hope to go it alone. UMTs are just as limited about what they can do. Together the sky is the limit. If the command does not see a need it is because chaplains have not made them aware. The Army wants people to have time and instruction in how to be spiritually fit. They want soldiers who practice a life style based on personal qualities that will sustain in every circumstance.

Suicide Prevention is a hard note on which to close this regulation. Suicide prevention is UMT territory. UMTs are to be

trained by mental health officers in suicide prevention and suicide risk identification. Suicide prevention education awareness training is a staff function at battalion or lower levels for the chaplain. We also can teach inservice training in suicide prevention for ACS and Youth Activities staffs. How many commanders are aware that their UMT has this kind of background and ability? How many commanders understand the high regard paid to UMTs by other helping professionals? They do not know because we have not told them! More important, the number of lives affected as UMTs teach and train others in this important area is enormous. Every person trained removes a little bit of the burden from the UMT.

Human Immunodeficiency Virus (HIV)

Chaplains at every level are dealing with soldiers and family members infected or exposed to HIV. Sadly this is the clearest example of a problem that cannot be referred away. Yet without the support of other helping agents the UMT will miserably fail. We need all the help we can get in this area and the AR 600-110, (Identification, Surveillance, and Administration of Personal Infected with Human Immunodeficiency Virus (HIV)), takes this into account.

Para 1-12. Installation and community commanders. These commanders will --

b. Establish a support network of designated personnel (chaplain, psychologist, suicide prevention medicine) . . . trained to provide

assistance to health care beneficiaries found
to be HIV positive.¹⁶

Chaplains with medical personnel are responsible to train counselors to identify and comfort individuals as they go through trauma, depression and rejection. Leaders have sought out the chaplain. There is no debate about what is family care versus field or work area ministry. Sadly, the fear and uncertainty generated by HIV opens all doors to the UMT. We, in turn, are duty bound to walk through those doors and minister in every way possible. Perhaps our greatest service will be to those professionals who struggle each day with victims of HIV. Spiritual and emotional healing may be needed here more than anywhere else.

Alcohol and Drug Abuse

This is another program that has been around for so long that UMTs often miss the good that it does. AR 600-85, (Alcohol and Drug Abuse Prevention and Control Program), lists chaplains as resource persons. We are available to help in prevention efforts. Most important, chaplains are key personnel on the community involvement steering council. Ordinarily council positions would be filled by the installation chaplain or his representative. Yet, meetings are open to the public and any UMT member could attend. The UMT could follow the guidelines suggested for dealing with ACS. Stress will increase alcohol and

drug problems. Any headway made by working closely with this program will have powerful effects on soldiers and family members.

This brief look at helping agents has clearly demonstrated the need for UITS to establish close and continuous coordination - for their mutual well being and, most importantly, for the well being of our clients.

CHAPTER VIII

PASTORAL CARE TO THE HELPERS AND THE HELPED

The concern about quality of life and the need to help the Army family is foremost in the minds of our top leaders. Recently Gen. Carl E. Vuono, Army Chief of Staff said, concerning our experience in the Persian Gulf, Panama and elsewhere:

These experiences have strengthened our conviction that recruiting and retaining talented men and women must continue to be our top priority in the Army of the 1990s and beyond. Therefore, if we are to attract the best our nation has to offer, we must continue to offer them the personal and professional challenges, and quality of life, equal to those of the citizens they have sworn to defend.¹⁷

We have our marching orders. This paper has introduced the reader to several helping agents. Leaders at every level recognize these agents. They are legitimate, respected members of the military community. Yet, there may be a disconnect between their efforts and the ministry of the UMT. UMTs are also legitimate, respected members of the military community. But, our efforts for the total Army family often go unseen. As a result our positions are reduced and our programs go unfunded.

UMTs must aggressively and visibly involve themselves with all the helping agents identified in this paper. The extent of this involvement is up to the UMT. Levels of need will change as the unit environment changes. UMTs have to continually monitor the needs of commands. What are the concerns facing soldiers at

each level? What is happening to their families as a result? Reassessment causes changes in the ways of ministering. By keeping close to these other care providers the UMT is more sensitive to the needs within his command community. Leaders will begin to recognize the link between their closest ally, the UMT, and the other helping agents. Such recognition will raise the level of expectation for all involved. Consistency in these professional relationships will impress leaders who understand the need for cooperation and mutual support. Leaders at every level are going to recognize the contribution of the UMT toward the welfare of the Army family. This recognition will bring a demand for more UMTs not less. Programs will be funded because leaders will see how much community wide support they are getting for the dollars spent.

This paper has concentrated on the Unit Ministry Team and what can be done to help it's ministry. When chaplains and chaplain assistants start working with other helping agents some wonderful things start to happen. Misconceptions are alleviated. Distrust is changed to concern and respect. Care providers are given care. A synergistic effect happens as the output of the coordinated UMT/helping agent exceeds the individual input. We are all stretched thin by shrinking budgets and personnel cuts. People still need help and care givers are stressed to the maximum. Every person the UMT helps through the day is better able to help someone else. We touch the lives of others like a ripple on a pond.

ENDNOTES

1. U.S. Laws, Statutes, etc., United States Code. 1964 ed. Washington: Government Printing Office, 1965. 10 U.S.C. Sec. 3073.
2. Ibid, Sec. 3065.
3. U.S. Department of the Army, Field Manual 16-5,, p. 6 (hereafter referred to as "FM 16-5").
4. U.S. Department of the Army, Army Regulation 165-1, p. 7, para 4-3a (hereafter referred to as "AR 165-1").
5. Ibid, para 4-5g.
6. Ibid.
7. U.S. Army Chaplain Center and School, Systems Theory and Pastoral Administration, p. 3 (hereafter referred to as "Systems Theory").
8. DoD Directive 1342.17, December 30, 1988, Family Policy, enclosure 3 (hereafter referred to as "DoD Family Policy").
9. U.S. Army Chaplain Center and School, The Art of Doing the Important, p. 5 (hereafter referred to as "The Art of Doing").
10. Ibid, p 7.
11. Chaplain (COL) Clarence L. Reaser, The Post Chaplain As Facilitator of Ministry: A Descriptive Model of a Shared Ministry, (Volume 1: The Model, p 9.
12. U.S. Department of the Army, Army Regulation 608-1, chapter 4 (hereafter referred to as "AR 608-1").
13. U.S. Department of the Army, Army Regulation 215-2, Section X (hereafter referred to as "AR 215-2").
14. U.S. Army Department of the Army, Army Regulation 600-63, (Final Draft, 21 Nov 83), para 2-7 (hereafter referred to as "AR 600-63").
15. Ibid, para 2-9b.
16. U.S. Department of the Army, Army Regulation 600-110, para 1-12b.

17. General Carl E. Vuono, Army Chief of Staff, The United States Army: A Strategic Force for the 1990s and Beyond, Statement, Place and time unknown.

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